

SOURCES OF LOVE AND HATE

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phantasy, although they are very much more powerful in some children than others. Their ultimate source lies in the child's own earlier biting impulses towards the breast. These fuse with the later experienced thrusting movements of anal sadism, and with the child's attacks, by screaming and biting, scratching and kicking, his intense desire to grasp and hold, to crush and squeeze, if he cannot get all the satisfaction he wants at his mother's breast. These are the primary sources of his sadistic notions of his father's sexual relation with his mother. Such phantasies are naturally much stronger in children who are constitutionally unable to tolerate oral privation, or in those who, from circumstance, have to suffer more than normal.

These phantasies are, moreover, closely linked with the children's feeling that the parents (who, far more often than is commonly realised, are glimpsed or overheard in the sexual situation) are quite different from the day-time parents—much more like dangerous and uncontrollable animals. The mother's position in the sexual relation seems, in addition, to be a helpless and perilous one—utterly different from the mother who supports and helps children; and the father seems to be hurting and attacking her.

Such phantasies have a great deal to do with the castration fears of both boy and girl, to be considered presently. Moreover, when they are much exaggerated, they lead to an inability to find normal sexual satisfaction—either impotence or a turning away from women altogether being the outcome.

Naturally, they become much intensified when the parents do quarrel, or the father is cruel to the mother in reality. It is mainly through the over-stimulation of these unconscious

sexual phantasies that the real quarrelling and cruelty of the parent have an evil effect upon the child's emotional development.

In the majority of children, however, these sadistic phantasies become tempered by their actual experience of love; and where the child is not fixated at the oral level, but passes on normally to full genital development, the sadistic elements become far less significant in his wishes and phantasies.

Through the later course of his sexual and ego development, he comes to believe that his father and mother give good to each other, not hurt, in sexual intercourse ; and that he can give good, not hurt, to one whom he loves. It is in the